RELIGIOUS INTELLIGENCE

APRIL 20---LOW SUNDAY.

PULPIT EXERCISES TO-DAY.

Herald Religious Communicants.

THE LAWS OF THE OLD TESTAMENT.

LIGHT WANTED FOR A SCEPTIC

Is the Doctrine of Purgatory Sound?

A Wail from an "Orphan of the Heart."

RELIGIOUS TOLERATION IN JAPAN.

The Genealogical Records of Our Saviour.

The Whale of Scepticism.

SIN AND ITS PUNISHMENT

RELIGION IN POLITICS.

MOVEMENTS OF THE CLERGY.

Services To-day.

Rev. Dr. William Morley Punshon will preach this morning at St. Paul's Methodist Episcopal The Bishop of New York will administer the rite of confirmation at St. Alban's this afternoon, at

four o'clock. High celebration of Holy Eucharist in the morning at eleven. Pastor Cameron will lecture on "The Book of eviticus" this evening, in Seventeenth street

Rantist church Easter Sunday services at the Russian Greek chapel, at 11 A. M., in English.

The Baptist Lay Preachers' Anniversary will be held in Laight street Baptist Mission this evening. ev. Halsey W. Knapp will preach in the morning. Rev. Dr. T. De Witt Taimage will preach to the Tabernacle congregation in the Brooklyn Academy Music, at the usual hours, morning and evening. At the Church of the Messiah Rev. R. D. Burr will preach in the morning and Rev. Henry Powers in

A meeting in behalf of the House of the Good Shepherd will be held this evening in St. Bartholo-

"The Sign of the Son of Man" is Rishon Snow's abject for the three o'clock service at the Univer-

Rev. W. H. Pendleton will discourse upon special subjects at the Fifty-third street Baptist church, morning and evening, baptisms following.
"The Unknown Way" is the topic upon which Rev. J. M. Pullman will dilate this evening at Lyric

Hall. He will preach in the morning at 1,288 Broad-The new pastor, Rev. J. F. McClelland, will preach, morning and evening, at St. Luke's (Methodist Episcopal).

Brooklyn Church of the Messian this evening.

At Fourteenth street Presbyterian church Rev. Robert Sloss will preach in the morning and Rev.

Rev. Dr. Gillette preaches, morning and evening. in Plymouth Baptist church. At St. John's chapel, confirmation services in

Dr. William M. Paxton will lecture to young people

the morning and preaching by the Rev. A. Wiswall Rev. Wayland Hoyt will preach in the Baptist

Tabernacle in the morning and at Steinway Hall in the evening. Rev. Dr. E. O. Flagg preaches morning and evening in the Eighty-fifth street church.

Spiritualist services at Apollo Hall at ten A. M., half-past two and half-past seven P. M. Professor

S. B. Britton lectures in the evening.

Rev. W. C. Dawson preaches at the Church of

Christ morning and evening. At the morning and evening services at Presby terian Memorial church Rev. Dr. C. S. Robinson

R. S. MacArthur, the paster, will discourse upon interesting topics at Calvary Baptist church, this

Rev. J. K. Demarest preaches at Westminster Presbyterian church morning and evening. Rev. G. H. Hepworth will dilate upon special subjects at the Church of the Disciples, morning

and evening. At All Saints' the rector, Rev. W. N. Dunnell, will conduct the morning and evening services.
Services this evening at All Souis'. Preaching by

Rev. George D. Chaney, of Boston. Rabbi Jaeger, a recent Hebrew convert to Christianity, will preach this evening at Trinity Baptist

At Anthon Memorial church Rev. R. Heber New

ton will conduct the services morning and after-The Dean of the General Theological Seminary.

Rev. G. F. Seymour, preaches at St. Chrysostom's chapel this evening. Rev. Dr. Stephen H. Tyng, Jr., will officiate at the

temporary Church of the Holy Trinity morning and A. Higgins, Jr., will lecture on Spiritualism at

Franklin Hall, Jersey City, this evening.

Ex-Alderman Wilder will address the Cosmopolitan Conference, at Turnverein Hall, this afternoon, on "Corporation Menopoly."

The Laws of the Old Testament-A Reply

to "Auditor." TO THE EDITOR OF THE HERALD :-

In last Sunday's edition of the HERALD you print

a communication from an "Auditor," who takes exception to what he considers "a remarkable sermon," recently preached in St. John's church, New York, by a clergyman who was so shockingly ig-norant of the A B C duties of a minister of the gospel, as to actually preach upon "a text from"ob, horror of horrors; what do you suppose—"the Old Testament" * * "being an exposition of unmitigated Jewish law, and an approval of the same!" And further the writer goes on to say that he wonders how that "can harmonize with the Christian doctrine," and laments the fact that most ministers "are addicted to this sort of pnearistian preaching," except the Methodists and Roman Catholics, "who stick to Jesus through thick and thin." He has, however, the generosity to

forgive "the genuine Jew" who "errs in ignorance," while for the professing Christian who obeys Jewish laws he forebodes a pretty rough time of it in the great hereafter.

Life is too short, Mr. Editor, to waste upon arguments based upon such faise premises and on opinions so antagonistic to the advanced intelligence of the age in which we live; but as there may be some other "Auditors" who have induiged in a similar vein of thought, we ask them if the laws of the Old Testament, and the Old Testament itself, be abolished, what becomes of the New Testament? According to the new dispensation there are many laws contained in the Old Testament that are no longer binding upon the professors of Christianity, but it does not follow that because certain laws are rendered inoperative by Subsequent laws made by what is

forgive "the genuine Jew" who "errs in igno-

WASHINGTON, D. C., April 10, 1973.

A Wall From an "Orphan of the Heart."

I respectfully ask permission for a little space in your religious columns to make a few brief re-marks. I am bewildered by the multifarious musings of your theological correspondents. I am an orphan, that is, an "orphan of the heart." I have been taking the rounds of all the churches, with the exception of the Catholic, and I find I can-not receive that peace of God which I used once to unfailing source," the pulpit of New York, I grow more gloomy and despondent. Double-ditched doubt dures me everywhere. I take to poetry. And first I open that sublime poem of Goethe, "Faust." It is to me the "green river" which my thirsty soul loves to swim along. I read the over-tures, preindes, &c., with as much delight as if I was in the midst of a hundred stringed instruments playing a symphony of Beethoven's. Then there comes a pause. What is it? The great artist, in the construction of his mighty poem, superstructs upon the foundation stone of the universe, laid down by St. John. In the beginning was the word. In the beginning was the thought. In the beginning was the action. Will some crudito doctor of divinity take these three little sentences doctor of divinity take these three little sentences for his text and throw light upon them? Man is a counterpart of these three sentences. In perusing further I find the poet, with true dramatic discrimination, immortalizes the poor, simple Catholic girl, Marguerite, in whom is personified the charm, the grace, the purity, the conscience of the holy Roman Catholic Church. Here, too, is the coniessional, remorse, repentence, in white even the soaring philosophical wings of Faust himself are chained for awhile; and if Mephistophiles is not an idea devil, bad enough for the Catholic Church to take held of, let it hold on to its imaginary one, of that which goes around "like a roaring lion," seeking whom he may devour, or who may have some greenbacks, probably. Let us open Byron. Half way in Don Juan he prays; and probably Beecher nor the Catholic Church never uttered anything so beautiful. I will give it in full:—

he prays; and probably Beecher nor the Catholic Church never uttered anything so beautiful. I will give it in full:

Some kinder casulsts are prone to say,
In ammeless priat, that I have ne devotiou;
But set those fellows down to pray
With me, and you shall see who has the properest notion Of getting into heaven the shortest way.
My altars are the mountains and the ocean,
The earth, the air and the stars and all that springs from the great whole.
Who had produced and will receive the soul.
Ave Maria, its the hour of love!
Ave Maria, its the hour of love!
Ave Maria, my our spirits dare!
Look up to thee and to thy sons above!
Ave Maria, in that falls of fair
Those downcast eyes beneath the Amighty Dove.
What though the pictured image strike,
That painting is no idol—tis too like.
Again, in Manired, in his dialogues with the friar, we see through the mirror of his mind his gloomy spirit yearning after—"Oh, Rome, my country, city of the soul, the o phans of the heart must turn to thee;" and, indeed, it is but too trine, for I have been straying away myself; I have allowed the highway of my mind to be tramped by the multitudinous hordes of teachers of the mammon and free and easy school. Why don't they construct a church whose teachings shall put a restraint upon the passions of youth, which shall disinfect the heart when it becomes infected with crime, which ashall fat the mind and conscience exquisitely sensative against the commission of crime?
It is because their hearts are impervious to those finer feelings which are to be found by repeniance in the Catholic church, which in upper cirles ain't quite fashionably licrative or love making enough, which commands man to bend the Knee and head to the cross, to shed tears, to bring up his baser sins upon the tablet of his memory and confess that they are damning. Let them look at Napoleon the First kneeling in St. Helena, in the past, to a poor Italian youth to whom, as the representative of that church of eighteen centuries, he confessed his sins, because, as he saw,

O. Reme, my country! city of the soul, The orphans of the heart must turn to thee. FITZGERALD O'NEIL.

Religious Teleration in Japan.

TO THE EDITOR OF THE HERALD :-As your paper is the great medium by which the public is set right on all public questions I beg leave, through your columns, to refer to the recent report, generally made, of the publication in Japan of universal religious toleration. There is not one word of truth in this statement. The same edict was published throughout the empire three years ago, and was only at that time intended for foreigners. The ambassadors of the different na-tions interposed their offices to have the decree tions interposed their offices to have the decree made to include the native Christians; but they only succeeded in obtaining the release of those Christians who would consent, before receiving their liberty to apostatize, the prisons since that period have been crowded with the faithful, to the exclusion of criminals, and over one thousand five hundred have died of want and torture. This in the neighborhood of foreign settlements, how many thousands in the interior it would be impossible to tell. All this horror would cease without difficulty if the foreign representatives of all nations would join heartily and strongly in demanding the rights of Christian liberty for the native as well as the foreign element; but the fact is, there is being played at the Court a deep game of diplomatic chess, and no little jealousy of our American induence is leit. The European Ambassadors fear to demand anything unpopular with the Court, and it remains with our American representative to obtain equal rights for all, both native and foreign Christians. Why not send a Herald correspondent to interview the Mikado, and give us all the facts about Japan and its religious toleration.

AN OCCASIONAL.

BOSTON, April 7, 1873.

P. S.—The Boston papers are imitating the Herald in the publication of Sunday sermons; but it is a very poor imitation, one sided, and will accomplish no great good. The editors here need expansion. They have become blistered by their great fire and their foundations are weak.

The Genealogical Records of Our Saviour. TO THE EDITOR OF THE HERALD:-

The explanation given by your correspondent of last Sunday in regard to the disagreement of the genealogical records of Jesus Christ, as given by Matthew and Luke, seem to be, at the first glance, a very good one, and, no doubt, one which will relieve the perplexity of a great many persons. But many are so constituted that they cannot accept any statement which is not based upon demonstrated facts, much less upon reasonable assumption. The explanation of "L. A. C." will never satisfy those who are given to reasoning. Something more potent than hearsay evidence is needed to convince them. I also have been teld by an eminent divine that one record was traced through Mary the mother of Jesus, and the other through Joseph, the husband of Mary. But when I asked if he knew this to be a lact, the reply was, "Oh no! no one knows postuvely that such was the case, but it is very probable that this is the correct theory, for in no other way can we reconcile the records." This tells the whole story, Jesus may or may not have been a descendant of David. It is merely a matter of opinion. I think your correspondent of last Sunday will admit that nowhere in the whole New Testament, or in any history whatever, has he seen anything which will tend to prove that he his correct in his views. And he must also admit that it is just as reasonable to suppose that Jesus was not a descendant of David, as that he was. No proof can be brought to bear upon either side of the question. For eighteen hundred years this question has been shrouded in impenetrable darkness. Our opinions may be affirmative or negative; but not a soul can say that his beilef is the true one. The darkness will never be dispelled until we have "saumed off this mortal coil" and we sleep the sleep that knows no waking. Then we may hope that all the mysteries surrounding the theological questions will be revealed to ns. But in this life there is no prospect of our knowing more of Jesus Christ than we aircady know. That He-was a good man and a great reformer few doubt; that He was the Son of Good or the descendant of David many disbelieve. Is will take a more reasonable hypethesis than that contained in your correspondent's letter to convince them that they are in error. The world is full of scepticism, and the use of assumption to cembat it only makes the reasoning doubter more sceptical than ever. statement which is not based upon demonstrated facts, much less upon reasonable assumption. The

To the Editor of the Herald:—
Why does not Mr. Talmage, instead of wasting the time of his large audiences by sneering at sceptics, calling them fools, asses and other clownish or clerical compilments, attempt to show them where they are in error? "As Jonas was three the Son of Man be three days and three nights in

TO THE EDITOR OF THE HERALD :-In one of the daily city papers of Thursday last an article appeared in reference to the House of Refuge and Juvenile Asylum, which contained, amount of misstatements. It was averred that the institutions named are private, and that they were who all up their own vacancies. It is further averred that they only receive a partial (one-half) support from the State, leaving the inference to be drawn that the other half comes from the benefactions of Protestant, unsectarian citizens. It is difficult to comprehend how such a mass of folly and misrepresentation could be put together. The House of Refuge is as much a public institution as the State Prison or Tombs. Not one dollar is contributed by private parties for its support, and the manner of selecting trustees is prescribed in several acts of the Legislature. Among the trustees is one or more Roman Catholics. As to the management, which is defended, the public has pretty well made up its mind. The Society for the Reformation of Juvenile delinquents was chartered by the Legislature in 1824. It has been liberally provided for by the city and State. Children and youths under seventeen, who are either vagrant, disorderly or convicted of misdemeniors and even felonies, are sent to the institution. The police magistrates, General Sessions and Courts of Oyer and Terminer in New York, as well as in every county in the State, committoffenders to the House of Refuge, and it is made

the management, could be best achieved through the management, could be best achieved through the agency of the ministers of the religion in whose fold the culprits were raised. The trustees can hardly be ignorant of the fact that Catholic youths cannot derive any religious advantage by jumping them to attendance at services according to the original ritual established by the chaplain of the institution. There is no comparison between the Catholic Reformatory and the Refuge. None but Catholics under the law can be sent to the former, and the admission of convicts is not permitted. In the case of the latter three-fliths of the committals are of the Catholic faith, and they are denied the benefits of the sacraments of their Church and attending its worship. It is in very bad taste, truly, to stigmatize those who complain of this injustice as a "superstitious throng." bad taste, truly, to stigmatize those who complain of this injustice as a "superstitious throng."

Equally unfounded is the statement that the Juvenile Asylum is a private Protestant unsectarian institution. The Legislature in 1851 appropriated from the State treasury \$75,000 for the purpose of purchasing the land and crecting the buildings which is now in the hands of the trustees of the Asylum. Its current expenses are derayed by an annual appropriation from the city treasury of \$110 for each inmate, to which is added a share in the school fund. Instead of this only being one half of the cost of maintenance, it is fully anine-tenths, the other tenth being raised by subscription. It is in no sense private, for the Mayor and Fresidents of the two legislative branches of the city government and of the Commissioners of Charities and Correction are among the tanstees. The Juvenile Asylum, like the House of Refuge, has to make yearly reports to the Legislature. Enough has been written to show that neither of these institutions are private Protestant reformatories; that in the case of one of them no private Protestant benefactions are bestowed upon it, and in the case of the other Jews, infidels and Budshists may contribute to make up the small deficiency that is required to support it. The right of gentlemen who are not subscribers to the House of Refuge to act as trustees, which the statute forbids, may be worth inquiring into.

A Sceptie Wants Light.

TO THE EDITOR OF THE HERALD:-As you state "there has never been but one divine resurrection," will some of your learned correspondents give the readers of the HERALD your theory as to the fact that none of the great writers who lived and wrote immediately after these wonderful events mentioned in the writings of the early Christians (the New Testament) make the least mention of them. They appeared to be as silent upon this wonderful subject as Washington Irving is with regard to Joe Smith. or old Brigham Young. Plutaren was a great talker, yet he says not a word. Electitus, Strabo, Antoninus, Pliny, all lived and wrote about this time, yet they are as silent as the grave in regard to all the astonishing occurrences in connection with this sepuichre story. Syria was at that time a province of Rome, and ruled by an intelligent Roman Governor, it is reasonable to suppose that these Roman writers and this Roman "Procurator" knew something about these matters if they really occurred. these wonderful events mentioned in the writings

Sin and Its Punishment.

TO THE EDITOR OF THE HERALD:-The irequent claims that men are converted beneath the shadow of the gallows and the apparent expectation of not a few whose hands are red with the blood of their fellow men whom they have deliberately and intentionally sent, without warning or "privilege of clergy," into the presence of their final Judge, that they themselves expect to go directly to heaven, instead of to the place where they apparently belong, and the assent of clerical attendants to such expectations being well founded, make a few practical questions pertinent and timely.

Pirst-Did our Lord Jesus Christ con into the world to save men from sin, or was it to save them from the penalty of sin? Every one can but see that there is a vast difference between the sin and its penalty, be a vast difference between the sin and its penalty, between saving a sinner from sinning and saving him from the penalty attached to the sins which he actually commits. Voluntarily putting my hand into the fire would be a sin; the suffering which would follow, mentally and physically, the penalty. Stealing is a sin, the prison life a part of the penalty; murder is a sin, the gallows a part of the penalty.

alty; murder is a sin, the gallows a part of the penalty.

Second—Does the Pible teach us that the evil doer can go unpunished, and that it is impossible for him to escape the legitimate penalty for the sins he actually commits? Do experience and reason teach such a doctrine?

Third—Is there any reason to suppose, that the man who deliberately murders his leflow-man, then adds to his crime a lie by denying it, and resorts to every subterruge which the ignorance of his fellowmen and the law will permit to shield himself from the penalty, will truly and sincerely repent at the last moment, when the earthry judge has pro-

sidered by all men. It is either true that men can, by oclieving in a certain scheme of salvation, escape the legitimate penalties attached by our Creator to an evil life, even though deliberate murder may be one of the evils actually ammitted, or it is not true; and if it is not true, it is certainly a fearful delusion. Can faith without a good life

a fearful delusion. Can latti whereast, and save a man?

Having faith in the liberality of the Herald, and believing that it is doing much good by allowing writers of different persuasions to present their views and to freely discuss doctrines and creeds in its columns, the writer hopes to see the above questions fairly and fully discussed by some of your many religious correspondents.

INQUIRER.

To THE EDITOR OF THE HERALD:—
The Catholic doctrine concerning purgatory is a effrontary to counsel Catholics to carefully study the Bible that they may be better able to answer we are indebted for the Bible of the present day.

Was it not through her maternal care the Scriptures were preserved when nearly every work of literature, art or science was destroyed by the barbarians? and yet he has the audacity to suggest the propriety of Catholics studying the Bible.

As well might a little urchin counsel the whitebaired mathmetician to study Euclid! Perhaps he onsidered his advice a piece of bitter sarcasm. and I would have passed it by unbeeded but from his writing I infer be could not distinguish between silence intended for consent and silence which means contempt. The Catholic doctrine in regard to purgatory may be briefly stated thus:-Almighty God has appointed in the next world a third place, which is neither heaven nor bell, but a middle place asit is called, in which certain souls, who will in the end go to heaven, are for awhile embers of Christ's Church by holy baptism; or of children; or of others, who by the help of the same cause thou hast given occasion to the carmies of the Lord to biaspheme, for this the child that is born of thee shall surely die." Acam, some time afterwards, when the same David had sinned to venity and pride in numbering the people of Israel, no sooner had he done so than his heart struck him; he conicessed that he "had staned very much in what he had done," and he prayed that food would take away his iniquity, and no doubt but that the Lord heard this prayer and forgave the sit. Yet he sent a very severe punishment for it, both upon the King and upon his people. We believe that this is God's law in dealing with the children of men—that when, for Christ's sake, he forgives sin and absolves the shore from its until and the eternal panishment which was its one, he yet reserves some smaller punishments to be undergone by the sinneg, either in this world or in the world to come. When we speak of souls being purified by the sufferings of purgatory, we mean, not that they are cleansed from the guilt of their sans, but only that they are paying this debt is punishment; for no mere punishment can take away sin—true contribion and change of heart alone can effect this through the merits of Jeaus Christ. I am sorry that the subject was not discussed by some one who could give a more intelligent understanding of the Scriptures than it at which "Frotestant has given; but then persons who arrive at check knowledge will not belong to any but the Catholic Church, and the further he extends us researches after Gospel truth the troe clearly will be sore the beauties of that Church, and in that Church should from the leganting and the sorties of the Church, and in that Church should from the beginning taught this decrine about purgetory. Yet it is essential to "Frotestant" that he beauties of that Church, and in that Church alone will find the leachings of Christ followed out to the very letter, because she is the "piliar and healthy to such the beauties of that they should refer to the destribution of the passage which was in

Ministerial Movements.

METHODIST.

Bishop Haven arrived here last week iron Mexico in excellent health. Bishop Janes will dedicate the Beekman Hill Methodist Episcopal church to-day. Rev. J. B. McCatlouge has assumed his agency of the Book Depository at Paria-letphia. Rev. S. M. Vernon has been transferred from the New York to the Pittsburg Conference, and has taken charge of Christ church, Pittsburg, Pa. Rev. taken charge of Christ church, Pittsburg, Pa. Rev. L. M. Dunton, late of Syracuse University, has been engaged as one of the professors of the Claffic University, Orangoburg, S. C. Rev. Dr. Crawford, late paster of Eighteenth street church, New York, has been appointed presiding elder of the Poughkepsie district, New York Conference; residence at Sing Sing. Roy. H. S. Beavis has been transferred Sing Sing. Rev. H. S. Beavis has been transferred from Quincy Mission to Summit Grove Circuit, to take the place of Rev. C. Atkinson, who has gone to Kansas. The Summerfield Methodist Episcopal church, Brocklyn, Rev. J. M. Buckley pastor, recently took up a collection of \$225 for the Freedmen's Aid Society. St. Stephens' Methodist Episcopal church, Germantown, Pa., was reopened last Sabbath, Bishop Simpson, Drs. Newman and Kynett preaching Simpson, Drs. Newman and Kynett preaching

leave for Europe in May, will, after presiding at the Conference of Germany and Switzerland, proceed to Buenos Ayres and make inspection of our work to Buenos Ayres and make inspection of our work in that city and vicinity. This arrangement will be economical both as to time and money. The trustees of the illinois Wesleyan University recently reprimanted the President of the institution, Rev. Dr. O. S. Munsell, because he had a playrel habit of kissing the young tadles. They deemed it very unwise and improper, especially for one in his position; but as he always did it openly and in presence of third parties, they acquitted him of improper intent. The Doctor resigned his position and took that of financial agent of the university instead. The local Methodist papers are giving the salaries of the bishops, secreta ies and eithors elected by the General Conference. There are thirteen bishops, two of whom Janes and Simpson) receive \$4,600 a year each; one (Bishop Morson) receive \$4,600 a year each; one (Bishop Morson)

ferences on the anniversary of the arst Methodist Conference held in America will meet in Philadelphia next Tuesday to confer about the centennial celebration of that event. Rev. W. W. Sever, of the Protestant Episcopal Church, was received into full connection in the Methodist Church at the late session of the New York Conference held in Hudson.

Rev. T. E. Thomas, D. D., Professor in Land Theological Seminary, has been invited to take charge of the First Presbyterian church, Wainut Hills, Cincilmat, and has accepted. The General Assembly of the Presbyteriau Church has a Seminary at Concord, near Charlotte, N. C., designed to educate colored girls for domestic life and to quality them to be teachers. It has now seventy-three students, and has to refuse many more for want of room. It is now proposed to creet an additional building at a cost of \$15,000 to accommodate the many applicants who cannot gain admission now. Rev. C. H. Baldwin, of Hinsdale, Mass, goes to Euclid avenue Presbyterian church, Cleveland, Ohio, and a salary of \$4,000 a year. New. W. H. Gleason, of the Reformed church at Newburg, N. Y., has accepted a call to the pastorate of Grace Presbyterian church, Oswego, N. Y. Dr. Prentiss will preach his farewell sermon in the Caurob of the Covenant here next Sanday, and his successor, Dr. Vincent, of Troy, will begin his labors May 4. Dr. Vincent, of Troy, will begin his labors May 4. Dr. Vincent is to preach in that church in Clyde, N. Y. Rev. Thomas Sheet, of the Northchurch in this city is going to Cortland Village, N. Y. Rev. F. C. Monfort has resigned his charge of Orchard street Presbyterian church, Cincianati, Ohio. The Presbyterians of Attica, N. Y., dedicated a new church edifice has Thursday week. The negotiations for effecting the speedy union of the English Presbyterian church, Cincianati, Ohio. The Presbyterian church, Cincianati, Ohio. The Presbyterian church of the machinant of the more may not be made so dependent on the movement in Scotland as it has hitherto been, but may be accomplis

Windsor, Vt., is still without a pastor, though they hope to get Rev. A. H. Ball, who has just closed his habors at Greenfield, Mass. Rev. J. Gondby. D. D., has resigned his pastorate in Poult-noy, Vt., owing to his-health. Rev. James Pierce, of Madison University, succeeds Dr. Gondoy. Rev. O. Smith, aiter twenty years' service with the Rapidat caurch at Dover, Vt., has resigned, and is sinceceded by Rev. J. H. Parmise. The last daplist Missionary Magazine announces the appointment of five new men to the foreign Relid-James H. Arthur, Benjamin P. Cross, George Churchill, and Freederick H. Evelth, all of the present class at Newton, and Rev. David Downle, a graduate of 1872 from Rochester, and at precess pastor of the displist church at Moorcoville. Onto. The growth of Baptist Church, Chandre, S. 1977; Sunday School schoolses, S. 2017; Sunday School toachers, S. 2018. The association bunds one new classes and pastorate of twenty years to go to California for his health's sake. Rev. J. C. Mukist, Canaders, S. 2018. The association bunds one new classes and the Sandy Redge, N. J. Rev. M. M. Shermer, of Francistowa, N. J., goes to Clinton, N. Y. Mr. R. Black. Of Crozier Tracelogical Seminary, has accepted a earli to its Moort Ashierd, Conn. Rev. C. R. Rockwell, From South Woodsteek, Conn., to North Ashierd, Conn. Rev. C. R. Rockwell, From South Woodsteek, Conn., to North Ashierd, Conn. Rev. C. R. Minner, From Sandornton, N. H., to Knowler, V. K. Hunker, From Sandornton, N. H., to Knowler, V. R. Hunker, From Sandornton, N. H., to Knowler, L. C. March at Institute of the Baptist church at Institute pastors. Proceedings of the Baptist church at Institute pastors. Proc

city is the passage of a bill by the Italian Se decreeing that Christians of all denominat may be candidates for the vacant chairs it miversities. The newly appointed Bishoj Savanach, Dr. W. H. Gross, will be corrected in Battimore Cathedral a week to-day and on the Sunday ioliowing he take possession of his new Sec. On the s day (May 4) Dr. Corrigan will be consecr Bishop of Newark in the cathedral of that Archbishop Bayley will officiate on both occasi The Freeman's Journal acknowledges the reof \$201.28, contributions for "our Holy Father Pope," whose trials, the Journal thinks, will assauged before next year. Probably, if the collections in the Cathedral can be depended on, collections in the Cathedral churches of Brookly.

of the severest kind. Rev. A. C. Hubbard, pastor of the Baptist church, a Calvinist of the Strictest order, preached in the Universalist church ast month a sermon which for genume Christian thought and sentiment is not onen equalied. It contained no doctrinal allusions, and was heartly commended by those old Universalists who were fed years ago from such doctrinal food as was furnished by Sawyer, King, Bailtou and Whittemore, Rev. E. T. Chaffee resigns his pastorate in Barre, Mass., and is succeeded by Brother Lester Warren. Rev. N. C. Hodgdon, of Vernon, Mass., who has been out of health, is fast regaining all strength. The new church at Pigeon Cove, Mass., will be dedicated about the 1st of May. The Universalist church in Stoughton calls Brother Joseph K. Mason to its pulpit. He will supply this he graduates in July from Tuft's Divinity School, and then receive the rite of ordination and be installed. The Church of the Redeemer in Chelsea (Universalist) has extended a unanimous call to the Rev. A. J. Canfield, of Utica, N. Y., which he has accepted. The Methodist, Presbyterian and Universalist ministers in Willston, Vt., frequently exchange papits, very acceptably to the several congregations. The Universalist society in Weils, Vt., has a small, near church, in which services are held every fourth Sunday by Rev. W. T. Ross, of Castleton. Rev. G. Guernsey has closed his pastorate in Gavendish, Vt. Rev. W. P. Payne, who has been laboring with the Universalist church in Pittsburg and gone to Black Hawk, Col. Rev. W. P. Payne, who has been laboring with the Universalist church in Riack during the pastyear, will close his engagement in that place on the 1st of May.

vested. The number of converts in the Protestant missions of the world is computed at 1,30,608. Of this number 266,578 are communicants. This calculation does not include the 4,355 communicants of the native church at Sierra Leone, nor the 21,000 communicants of the Baptist Jamaica Union. The number of missionaries and native clergy in the mission field is 2,476. The five hundredth anniversary of the birth of John Huss will occur on the 6th of July. A proposition has been started among the Moravians to honor it with suitable ceremonies of celebration. Rev. A. Bartman, paser of Ghrist Lutheran church, Ghent, N. Y., has received a unanimous call to become pastor of St. Mattaew's Lutheran church, Atlantic street, Brooklyn. The Synod of Ohio, of the Reformed Church in the United States, will meet in annual session in the Reformed church at Shelbyville, Illinois, on the 14th of May. The dedication of a new Congregational church edifice at Mansfield, Ohio, has been set for May 4. The American Bible Society will hold its anniversary this year in Philadelphia, where a meeting of more than ordinary interest is anticipated. Rev. Drs. Storrs', Budlington's and Wm. M. Taylor's congregations, in Brooklyn and New York, have made their first contributions toward the Congregational Church Extension Pund, for use in this vicinity. About four thousand five hundred dollars have thus far been collected, with the rest of the churches to hear from. The Broadway Tabernacie have insured the life of their pastor, the Rev. Dr. Taylor, for \$20,000, on the endowment policy plan.

FORTY-FOURTH STREET SYNAGOGUE.

The Passover Passed Over-Prayers for the Dead-A Now English Rabbi for This orthodox congregation having observed the

eighth day of Passover, which closed on Friday evening, gathered yesterday also in large numbers in their synagogue on Forty-fourth street, between Sixth and Seventh avenues. The first and eighth days of the festival are kept as holidays by Isaacs delivered addresses appropriate to the festival. Yesterday he did not preach, but a service for the dead was celebrated in-stead. As an introduction to this service Mr. Isaacs remarked that the Passover had passed and they would now settle down to their ordinary avocations; but it became them to re-

and scarcely any other change in the ordinary diet of Jewish lamilies.

An English Rabai Coming.

The Temple congregation are anxiously expecting the arrival of Rev. Mr. Gotthell, of Manchester, whom they have called conditionally to be their regist lecturer. He is expected to occupy their pupit about two weeks hence, and is to lecture on three different Sabbaths, and upon different subjects each time. The Temple congregation pay his expenses hither, and if he is accepted, as he probably will be, they promise him a good salary, too. English preachers are so scarce that the Temple has now been six months looking for one, and it is to be hoped has at last found the right man in Mr. Gotthest.